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revision they were expanded to almost twice the original size, so numerous had the materials become which must be incorporated, and now this first division, which investigates the *external* or political history, will occupy two large volumes of almost 400 pages each, the first of which is now in hand. It is astonishing to think of the rapidity with which this new science of *Neu-testamentliche Zeitgeschichte*, as the Germans cumbrously call it, has come into prominence. Its claims are exceedingly lofty. Schürer declares on the first page of this volume that "no incident in the gospel story, no word in the preaching of Jesus Christ, is intelligible apart from its setting in Jewish history and without a clear understanding of that world of thought-distinction (?) of the Jewish people." Alas for our fathers! We are the people! But without going to such a length it may be frankly allowed that the past generations of Christian scholars have altogether too much ignored the abundant help which a knowledge such as Schürer alludes to offered for the understanding of difficult and dark statements or incidents in the New Testament. One can conceive of many intellectual undertakings of our thoughtful and scholarly clergymen which would not give them half the benefit or afford them half the stimulus that a careful study of Schürer's "New Testament Times" offers to them. They would begin to work their way into the life of the first century and live on friendly terms with Pharisee and Sadducee, walk with Jesus and think as Paul thought in the Jewish intellectual atmosphere and with the Hebrew cast of idea and expression. They would find too an unanswerable argument for the truth and the divineness of the Gospel as they move among its neighbors and look from near at hand upon those who would fain be its peers. The Bible would become alive historically and spiritually as now it is alive only spiritually. That spiritual flavor would by no means be lost, rather intensified—possible dangers to it warded off, its permanence assured. This is bound to be in some measure the result of a patient and thorough study of this new science of which Schürer's book is the latest and best representative.

Theism.

Christian Theism, its Claims and Sanctions. By D. B. Purington, LL. D. New York: G. P. Putnam's Sons.

Christian Theism; a brief and popular Survey of the Evidence upon which it rests; and the objections urged against it considered and refuted. By the Rev. C. A. Row, M. A. New York: Thomas Whitaker. Price \$1.75.

The wide spread interest in the theistic argument is the occasion for these volumes. Their aim is to reach the popular mind and meet the objections which are being presented so strongly and persistently by the opponents of Theism. Mr. Row's book is the more simple; while the originality of Mr. Purington's contribution will make it acceptable to those more familiar with the subject. It is significant to note that the intuitional school is not maintaining its ground in the face of modern negative philosophy but that the old fashioned theistic argument reshaped on the modern principles of the ultimate unities of force and reason is taking its place and more than holding its ground against all assaults. Both these books are very attractive in outward form.